1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Besides his general function as supervisor of the course of things on earth, The-One-on-High is particularly concerned in birth. He sends the souls of the new-born into the wombs of their mothers. The souls (uyi'čit or uyi'rit) are hung up in the house of the deity on posts and beams. The duration of the earthly life of each soul is marked beforehand on thongs tied to them. A long strap indicates longevity; a short one, the early death of the child to be born. After death the human soul returns to The-One-on-High, who after some time sends it into a relative of its former owner, to be re-born. A drawing (Fig. 40) made by the Koryak Yulta of the village of Kamenskoye serves to illustrate the tale in which is described how the souls are hanging in the deity's house.

Two children of the Supreme Being are mentioned by name, — his son Cloud-Man (Ya'hal or Ya'hala'n) or Cloud-Maker (Ta''yañ), and his daughter Cloud-Woman (Ya'hal-ña'ut). Cloud-Man figures as the protector of young couples. Young men beat the drum, and appeal to him to turn to them the "mind" or heart of the girl, and *vice versa*. On the right side of a picture drawn by the above-mentioned Koryak (see Fig. 41) a girl is represented beating the drum in order to attract to herself the heart of a young man. The sounds of the drum reach the ears of Cloud-Man, who draws a line connecting the affections of the two young people. In one tale[1] Fog-Man beats the drum to attract the heart of Big-Raven's daughter. Cloud-Man causes Big-Raven to conceive the thought of marrying Yiñe'a-ñe'ut to her brother, and thus induces Yiñe'a-ñe'ut to flee to Fog-Man. For his mediation in love-matters Cloud-Man gets a sacrificial reindeer from the bridegroom after the marriage has taken place. In another tale[2] Earth-Maker (Tanu'ta), after his marriage, fails to follow this custom, and his bride ails and wastes away until he does his duty toward Cloud-Man.

The Supreme Being plays no active part in mythology, at least not in the myths collected by me; but there are numerous tales relating to Cloud-Man's marriage with Big-Raven's daughter Yiñe'a-ñe'ut, and to Cloud-Woman becoming Eme'mqut's wife. On such occasions, Big-Raven and his family ascend to heaven to visit with his divine father-in-law: and Cloud-Man, with his sister and other inhabitants of heaven, come down to Big-Raven's settlement to return his visit.

Only one tale[3] relating to The-Master-on-High, and containing coarse details, can be compared with the tales relating to Big-Raven. In order to cause rain on earth, Universe (Ñai'ñmen) attaches his wife's vulva to a drum, which he beats with his penis: and the liquid which is squirted out from the vulva falls down on earth as rain. In order to put an end to the incessant rain, Big-Raven and his son Eme'mqut turn into ravens and fly up to heaven. They cause the deity and his wife to fall asleep, and carefully dry their privates

[1] Tale 66. [2] Tale 111. [3] Tale 9.

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

from the Eaſtern Ocean weſt to the head of the rivers *Penſchina* and *Omolona*, north to the *Anadir*, and ſouth to the rivers *Leſnaya* and *Karaga*. Sometimes they come even over theſe bounds, approaching very near to *Kamtſchatka*; but this indeed happens very ſeldom, and only when they are afraid of the *Tchukotſkoi*, who are their moſt dangerous neighbours. The people that they border upon are the *Kamtſchadales*, the *Tchukotſkoi*, *Ukageri*, and the *Tunguſi* or *Lamuti*.

The *Tcukotſkoi* ſhould be accounted a race of the *Koreki*, which in truth they are; if ſo, then it may be ſaid that the country of the *Koreki* is of far greater extent, for the *Tchukotſkoi* poſſeſs northward from the river *Anadir* as far as the *Tchukotſkoi* promontory. Indeed, thoſe *Tchukotſkoi* that live north of the river *Anadir* are not ſubject to the empire of *Ruſſia*, but frequently make incurſions upon thoſe that are, both *Koreki* and *Tchukotſkoi*, killing and making them priſoners, and driving off their herds of deer. In the ſummer time they fiſh not only in the ſeas near the mouth of the *Anadir*, but even come up the river a great way, when thoſe people who are ſubjects to *Ruſſia* frequently fall into their hands.

The *Koreki* differ not only in their manners from one another, but alſo in the form of their bodies. The wandering *Koreki*, as far as I could obſerve, are of ſmall ſtature, and very lean; they have ſmall heads, and black hair, which they ſhave every day; their face is oval, their eyes ſmall, eyebrows hanging, noſe ſhort, mouth large, and their beard black and pointed, which they frequently pluck. The fixed *Koreki*, though not of a very large ſtature, are however taller than the former, and thicker and ſtronger made; eſpecially thoſe that live towards the north, who reſemble a good deal the *Kamtſchadales* and *Tchukotſkoi*.

There is beſides a very great difference in their cuſtoms and habits. The wandering *Koreki* are extremely jealous, and ſometimes kill their wives upon ſuſpicion only; but when any

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

any are caught in adultery, both parties are certainly condemned to death. For this reaſon the women ſeem to take pains to make themſelves diſagreeable; for they never waſh their faces or hands, nor comb their hair, and their upper garments are dirty, ragged, and torn, the beſt being worn underneath. This they are obliged to do on account of the jealouſy of their huſbands; who ſay, that a woman has no occaſion to adorn herſelf unleſs to gain the affections of a ſtranger, for her huſband loves her without that. On the contrary, the fixed *Koreki*, and *Tchukotſkoi*, look upon it as the trueſt mark of friendſhip, when they entertain a friend, to put him to bed with their wife or daughter; and a refuſal of this civility they conſider as the greateſt affront; and are even capable of murdering a man for ſuch a contempt. This happened to ſeveral *Ruſſian* Coſſacks before they were acquainted with the cuſtoms of the people. The wives of the fixed *Koreki* endeavour to adorn themſelves as much as poſſible, painting their faces, wearing fine cloaths, and uſing various means to ſet off their perſons. In their huts they ſit quite naked, even in the company of ſtrangers.

The whole nation is rude, paſſionate, revengeful, and cruel; and the wandering *Koreki* are alſo proud and vain: they imagine that no people in the world are ſo happy as themſelves, regarding all the accounts that ſtrangers give of the advantages of other countries, as ſo many lies and fables; for, ſay they, "If you could enjoy theſe advantages at home, what made you take ſo much trouble to come to us? You ſeem to want ſeveral things which we have; we, on the contrary, are ſatisfied with what we poſſeſs, and never come to you to ſeek any thing". One great reaſon of their pride and haughtineſs may be owing to the ſettled or fixed *Koreki*, who ſhew the greateſt fear and awe of them; ſo that if one of their deer-herds ſhould come to a hut of the latter, they all run out to meet him, treat him with the greateſt